5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

000 ounces each, are much prized, and are carried great distances, finding a ready sale even in the province of Szechuan, where sugar-cane is one of the chief products of this, China's richest and largest province. Some peculiarity in the cane of Szechuan prevents this brown sugar being made, and by a kind of carrying-coals-to-Newcastle and finding-a-ready-market style, the coarse brown sugar of Yunnan is eagerly bought up right in the midst of the immense cane-fields of the sister province. The leaves of the dwarf oaks are used to wrap up the little brown cakes of sugar.

In still another province bordering on Yunnan there is a silkworm which feeds on these leaves, and from the cocoons of these worms is produced a very strong silk, nearly as good as, but hardly so highly finished as, the famous Shantungs so well known in Europe. Some of this silk we have sent to friends in England, who have made it into children's dresses, and it has been almost impossible to wear these dresses out.

231 291 We found a large number of sheep grazing on the Nosu hills, and among them a number of black ones. These black sheep formed quite a striking feature on the hill-sides. From the wool of these sheep the Nosu make their famous felt capes. The Yunnan Chinese and the other aborigines constantly wear felt capes in winter or rainy weather, but theirs are of a much coarser make than those worn by the independent Nosu. The Chinese capes are usually white or dyed blue. The Nosu capes are always a blackish brown, very much the colour of walnut stain.

462 482 312 As we were walking on towards our night's resting-place we passed several girls and women, carrying water. A large tub is carried on the back by a rope over the shoulders, the

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

tub resting on the small of the back. This water-carrying business is one of the heaviest burdens the women have to bear, and often the distance from the house to the water is very great. I have known some places where the girls have to travel nearly two hours before they are back home with the tub of water. They carry it very dexterously, scarcely ever spilling any of the water over the rim of the tub. Frequently, however, there is a leak, and then the clothes get wet, of which no notice is taken until rheumatic or other pains warn the water-carriers that something has gone wrong. A village near a constantly running spring has a great advantage over one distant from water. I have known girls base their "yes" or "no," in reply to a proposal, on the nearness or distance of the water-supply at the village of the would-be bridegroom. The man who looks after my horses was the second to propose in one day to his present wife. The girl accepted the first, not knowing that there was a second proposal to come the same day. When the second one reached her she immediately realised that the water-supply of the second man's village was close to the houses and she bitterly regretted that she had so readily agreed to the first proposal. In some way or other she broke off the first engagement, and went to marry the man whose chief asset was the near water-supply of his village. Possibly he does not feel flattered when he remembers how he managed to win his wife; or, possibly, he never thinks anything about it, content with things as they are; or again, he may put down his success over his rival to his superior charms. Who knows? Who dares to be dogmatic in matter concerning a man and a girl and the great elusive mystery of the latter's heart and attractive ways?

291 the side but sometimes in the center, covers the upper part of the body, while the lower part is covered by a long, tightly pleated floor-length skirt made from the t'an-tzu and resembling the long
• [482] skirts worn by European women of the seventeenth and eighteenth centuries. They also wear ch'a-er-wo, similar to those of the men, on the outside. The large lapelled garment worn on the upper part of the body resembles very much the kind of dress worn by the Manchu women in the last years of the Ch'ing period. The better dressed women have embroidered borders of peach-blossoms around the sleeve openings. The rich women wear two or three such garments, one on top of the other, with the shorter over longer, so as to show all the splendor of the lace trimmings. The motivation is the same as that of the men wearing several ch'a-er-wo.

/104/ Regardless of how elegantly a Lolo may be dressed, all of them--whether Heh-I or Wa-tzu, male or female, old or young--go around without shoes and stockings, or even a pair of straw sandals. It is not because they are unconscious of the benefit that may be derived from a pair of straw shoes, but because they simply cannot afford them and have thus become quite adept at walking around barefoot. It has already been mentioned that travel in the Liang-shan region is done chiefly by foot. It is certainly not amusing to walk with bare feet on the pebbly ground where there are neither roads nor bridges. Fortunately, this is not a serious problem as they have trained themselves in it since childhood. No doubt the soles of their feet are calloused from walking. It is said that the first concern of the I, after having forced the Chinese captives to become Wa-tzu, is to remove their shoes and stockings and force them to walk on their bare feet, hoping to assimilate them in this manner.

The ch'a-er-wo has a two-fold function for the I: it is used as an outer garment during the day and as a blanket at night. Whether at home or on the road, the I know not the meaning of baggage or bedding. This makes traveling much lighter. Except for the commodities to be transported, and occasionally a few things for themselves or others, they generally travel with only a light bundle which can easily be carried on the back. They find it very strange to see a Chinese unpack his bedding at night, and would crowd around to watch such a procedure. Their sleeping habits are very
513 simple. They use no bedding but wrap the ch'a-er-wo, which they
291 wear at all times, tightly around their bodies, draw in their heads,

435 is a little below average, the host is usually too embarrased to ask for more. But not so with regard to salt. Even if a sufficent amount of cloth is given, the host or hostess, and even the tang-chia Wa-tzu, 435 will still attempt to "borrow" some salt from the guest. When too many 263 people ask for it, one can only break up the salt lumps and give every one a pinch. The salt eaten in the I districts west of the Mei-ku River comes from Yen-yüan hsien, so that the people there are more than satisfied with the salt from Hsi-ch'ang. The I east of Mei-ku River are much harder to please for they are used to the snow-white salt produced at Wu-t'ung-ch'iao and imported from Lei-po, and find the salt lumps from Yen-yüan hsien much too black and dirty.

485 For one night's lodging and two meals at a Heh-I family, a re-
435 muneration of four pieces of cloth is sufficient for a group of ten or fewer people; to give six pieces is more than generous. Those who are more familiar with the situation can get by with just one piece of cloth and two chin of salt for one or two people. Those who know the host very well can save even more by negotiating with the host beforehand so that both parties need not spend excessive sums, but make a simple exchange of salt and cloth for food. Half a chin of salt brings in more potatoes than needed. One cannot avoid being somewhat wasteful in one's first trip through Liang-shan. For example, we brought along a considerable amount of salt and cloth in our recent trip, but on mid-way we discovered the danger of having too little on hand. /138/ Everything was exhausted by the time we reached Lei-po, and we still owed the I some salt lumps. To be properly prepared is not an easy matter.

485 Gifts of salt and cloth to the host are a necessity, but in addition
431 there are other social requirements. It is considered impolite not to present gifts such as needles, thread, woolen yarns, etc., to the hostess and her daughters. Anyone left out will come forth to ask for her share. It is also advisable to give one chin of salt to the tang-chia Wa-tzu, and some needles and thread to the ya-t'o (female servants) who serve at meals. Gifts to other Wa-tzu who come to ask are not a necessity; it depends upon the savoir-faire of the guest.

482 The host may be approached in the matter of hiring his Wa-tzu
435 in the transportation of luggage. A price is set by the master for each Wa-tzu, and the guest must pay without bargaining with the latter.
804 The pay given to each Wa-tzu is generally from half a chin to two chin of salt for one station depending upon the distance. Once the carriers have been appointed, the salt is weighed and paid immediately. An

E-5

I family possessing a steelyard of its own, will always distrust that of the guest's. They still use the old-type large steelyard, some of which weigh 18 ounces to a chin (ordinarily 16 ounces/chin). In their circumstances the guest must accept his bad luck and not argue. Once the salt lumps are weighed, the Wa-tzu grasp them as precious stones and dash home to stope away for future feeding of the sheep; only then do they return to carry the things. They will never trust the traveler for payment after service. They are, however, quite honest in that after payment they always accompany the party to its destination, without asking for tips, food and lodging. They are capable of solving their own problems, and are much cleverer than the Chinese in this respect.

Although they usually like to seize the Chinese for Wa-tzu, the Heh-I nevertheless consider it an honor to receive Chinese officials. This is indeed an amusing contradiciton. Mr. Hsü Hsiao-hui narrated that during his trip to Liang-shan, he and his party reached a place inhabited by two Heh-I families of similar status. They chose to stay with the more amicable family and in so doing provoked the indignation of the other. It so happened that the two families were enemies. The second family immediately sent his men to surround the house of the one with whom they were staying, and threatened violence. Mr. Hsü had to come forth personally to mediate, and by aggeeing to stay with the second family the next day, effected a truce. But their feelings of enmity were still very strong for they refused to enter the other house despite pressing invitations from Mr. Hsü. They finally cooked outdoors and slept in the open air throughout the night, waiting to accompany these Chinese officials for a reception at their house early next morning.

/171 cont'd/

585 wears a turban of gauze. And what have they put on her ears? ... and her body, what have you clothed it with?...., etc. But to whom shall the girl be handed over? Hand her over to the spirit of the hearth. When she has made three prostrations to it, she will be handed over to her father-in-law, she will be handed over to her mother-in-law. When they have sung enough, the boy goes home accompanied by one of his relatives /parents/. The go-between bows to the father and mother of the girl, inviting them to come to the wedding at the boy's home. The father, the mother, and all the [574] free members of the family indeed go in response to the invitation, [513] each one carrying his bedding for the night. The elder sister, or if [482] there is none, an older female relative, takes the young bride on her back, and everybody sets out led by the go-between. Before arriving at the boy's house, they stop on the road. The go-between goes there alone to announce the arrival of the bride and her relatives and asks for some men of good will to come to carry the guests' bedding. He comes back with the men. He lights a torch while his wife distri- [276] butes tobacco, and they smoke a pipeful. The procession sets out on the way after they have blindfolded the girl's eyes. The woman who carries her is given 16, 36, or 66 cash. If the girl is big she is not carried on the back except from that moment on. The elder sister thus carries the bride to the middle of the courtyard. There she puts her down and then leads her in front of the kitchen door, where she removes her blindfold. They both enter the kitchen and prostrate themselves before the image of the spirit of the hearth. They stay in the kitchen where other companions come to join her. It is there that they will be served something to eat at the time of the meal. During this time the go-between presents the girl's parents to the boy's parents. And when the feast is ready, they sit down at the table.

After the meal they sing and especially they dance. The girl comes out and dances like everybody else, as well as the boy. The girl stays at her husband's home two or four days, her elder sister keeping her company. After this lapse of time the young couple in the company of the same elder sister go to spend several days with the parents of the girl. After three or four days the young couple come back to the boy's home.